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Title:

***“NORMALIZATION OF VICE:
FIRE CONCEALED WITHIN HUSKS”***

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“NORMALIZATION OF VICE: FIRE CONCEALED WITHIN HUSKS”

الْحَمْدُ لِلَّهِ الْقَائِلِ: بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ
دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ ¹.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. ²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abstaining from all of the matters He forbade. May we be bestowed with salvation and blissfulness in this world and the Hereafter. Fellow

¹ al-Mu'minoon 23:63.

² Aal 'Imraan 3:102.

congregants are reminded to not speak and fiddle with the cellular phone while the *khutbah* is being delivered.

On this blessed day, I will discuss upon a *khutbah* titled **"NORMALIZATION OF VICE: FIRE CONCEALED WITHIN HUSKS."**

Dear blessed Friday audience,

Today we are living in a time that is very challenging. Acts of disobedience are no longer committed in secret, instead they are committed openly and without shame. Now, they are being normalized as if they are generally accepted, and as if there is no direct prohibition within the religion. While, in the sight of Allah *Subhaanahu Wa Ta'aala*, whatever is *haraam* (unlawful) remains *haraam*, even if the entire world deems it as the norm.

This culture is happening openly all around us. Games that involves gambling in nature are now at our fingertips, easily accessible via smartphones and websites. Unrestricted free mixing is now taking place openly in public, without feeling shame or embarrassed.

Social media statuses and content nowadays would often lead to sin. Some have no qualms in exposing their *'awrah*, spreading lies, and even take pride in the vice that they have committed. Pictures and videos that crystal clear display the *'awrah* are projected under the pretext of fashion, while vulgarity and obscene jokes are made as laughing matter just to gain popularity. This is the reality of sinfulness that is no longer felt as sins, and shamefulness towards Allah *Subhaanahu Wa Ta'aala* seems to be nonexistent, as if there is no one watching and judging.

Truthfully, many have plunged into disobedience not due to ignorance (*jahl*) upon religious rulings, but due to hearts that have been desensitized to

sins that have been often repeated that in the end the sense of guilt disappears. There are also Muslims that are proud of their evil deeds under the banner of freedom and human rights. This is the very effect of hedonistic culture and liberal ideology that is too open to the point of eliminating the boundaries of *halaal* (lawful) and *haram* that have been decreed by Allah *Subhaanahu Wa Ta'aala*.

If we were to observe, there are some that are drowning in vice but never returned to Allah *Subhaanahu Wa Ta'aala* with sincere *tawbah* (repentance). Some would temporarily quit when afflicted with *museebah* (calamity), whether illness or loss of wealth, or plainly not having the availability to perform them. The truth is that it is not genuine *tawbah*. It is just quitting due to circumstances, but not due to regret and fear of Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* has reminded us in verse 63 of Soorah al-Mu'minoon that was recited during the early part of the *khutbah*:

"But their hearts are covered with confusion over this, and they have [evil] deeds besides disbelief which they are doing."

Esteemed Friday audience,

Every human is blessed with body parts as *amaanah* (trust) from Allah *Subhaanahu Wa Ta'aala*. The eyes, ears, tongue, hands, feet, and the entire body is loaned to us, not absolutely owned by us. In this world, they should serve as tools for us to indulge in righteous deeds, while in the Hereafter, they will become witnesses upon all our deeds.

The eyes, when not safeguarded, will become easily attracted to prohibited matters. The ears, when left unsupervised, become heedless in

listening to matters that are idle and in vain. The unrestricted tongue will spread lies, expose disgrace, ignite slander, and incite strife.

Similarly, the stomach that is not preserved will be nourished with *haraam* food or obtained from unlawful sources. The private parts, if unrestrained, will be the cause of adultery and all forms of wickedness. The hands can also become tools for sinfulness if they are abused. And the feet, when heading towards places of immoralities, each step is a journey towards incurring the wrath of Allah *Subhaanahu Wa Ta'aala*.

Rasulullah ﷺ had firmly stated in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where he ﷺ said:

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّيْنِ، أَدْرَكَ ذَلِكَ لَا
مَحَالَةَ، فَرَزْنَا الْعَيْنَ النَّظْرُ، وَزَنَا اللِّسَانَ الْمَنْطِقُ، وَالنَّفْسُ
تَمَنَّى وَتَشْتَرِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكَذِّبُهُ.

“Verily Allah has decreed for man his portion of fornication which he will inevitably commit. The fornication of the eye consists in looking, and of the tongue in speech. The soul wishes and desires, and the private parts accord with that or reject it.”

(al-Bukhaari and Muslim)

Respected Muslims,

The sinful habit is strange, where it begins with fear and shame. However, when the *nafs* (lustful desire) is stimulated and *shaytaan* begins to

whisper, humans will become intrigued in trying. Once, twice, the hearts become restless. But when that sin is not quickly atoned with *tawbah*, it becomes a norm that is oft repeated until in the end, it becomes part of one's lifestyle. The heart becomes dark, with loss of sensitivity, and sinning no longer feels strange when committed.

In another *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

"Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Raana' which Allah mentioned: 'Nay, but on their hearts is the Raana which they used to earn.'"[83:14]

(at-Tirmidhi)

Such is the nature of sins that are not purified with *tawbah*. It accumulates, hardens, then envelopes the heart until vanished are the feelings of guilt and shame. In the end, humans would cease from sinning not because of *tawbah* but due to fatigue from sinning. While genuine *tawbah* necessitates three things, namely to halt, remorse, and determination to not repeat it.

Allah Subhaanahu Wa Ta'aala mentions in verse 17 of Soorah an-Nisaa':

"The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to

whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise."

Blessed Muslims,

The moment that vice becomes widespread to the point of becoming a culture, at a time when sins are deemed as trivial and no longer shakes the heart, the Muslim *ummah* can no longer choose to remain silent. Our silence towards *munkar* (evil) will only incur calamity. Hence, it is *waajib* (obligatory) upon us to state the truth, prevent what is wrong, and preserve the surrounding community from drowning in the tidal wave that normalizes immorality.

Rasulullah ﷺ had provided clear guidance in the *hadeeth* of Abu Sa'eed al-Khudri *radiyAllaahu 'anh*, stating:

"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith."

(Muslim)

All three levels mentioned by Rasulullah ﷺ are heavy responsibilities upon the Muslim *ummah* in preventing evil. The first level is for those with authority and stature, where it is *waajib* to act using their 'hands' which is utilizing their capacity, laws, and power to curb evil. The second level is for the '*ulamaa*' (scholars) and *du'aat* (callers to Islam) in exercising their very role through the tongue, which is giving advice, admonition, and explanation so that the society will not continue to drown in their acts of disobedience. And the third level is for the '*awwaam* (masses or laymen) who most probably do not possess any authority or capability but still shoulders the responsibility with

their heart, which is rejecting immorality, not supporting and not sharing them even with "like" or "share" on the social media.

Dear blessed Muslims

Shaytaan will never quit but do not allow us to use *shaytaan* as an excuse. We are fully aware that its whispering may cause us to despair. Some intend to change but are trapped with guilt, thinking that their sins are just too unbearable, too much. Hence, they assume that the *rahmah* (mercy) of Allah *Subhaanahu Wa Ta'aala* for them has expired. While Allah *Subhaanahu Wa Ta'aala* stated in verse 53 of Soorah az-Zumar:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ.

"Do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Therefore, let us not even once normalize acts of disobedience. Every heart that still has a sense of guilt actually still have hope within it. Every tear of regret that flow still have the opportunity to return. Verily, Allah *Subhaanahu Wa Ta'aala* does not look at how much sins we have committed, but how determined are we in returning to Him with repentance and *istighfaar* in seeking forgiveness, and also our resoluteness in improving ourselves.

Dearest noble guests of Allah,

To end the *khutbah* today, let us derive lessons that can be garnered as guidance in our lives:

1. We must abstain from sinning and disobedience, for each sins committed will darken the heart and distance ourselves from the *rahmah* of Allah *Subhaanahu Wa Ta'aala*.
2. We must repent in its truest sense, not out of compulsion, but that it is born from regret and determination in not repeating the sins anymore.
3. We must have certainty that the *rahmah* of Allah *Subhaanahu Wa Ta'aala* is always available for His slaves that yearns to return, so do not despair from the mercy of Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَنْ يَغْفِرُ الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ.

"And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know."

(Soorah Aal 'Imraan 3:135)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.



أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا

بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أُمَّةَ الْمُسْلِمِينَ وَوُلاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ

³ al-Ahzaab 33:56.

عَنَّايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَغْكُو اَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُؤَظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, *fitnah* and calamities such as murder, bullying, and oppressing others. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 3:201.

⁶ an-Nahl 16:90.